

A
CATECHISME,

CONTAINING

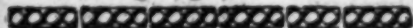
A short Exposition of the
points in the ordinary Cate-
chisme, with proofes of the same
out of the Scripture.

Set forth for the vse of such as
desire to be catechised in the Con-
gregation of *Wadsworth* in *Bucking-*
hamshire, or else-where.

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The third Edition.

*Iehoua oculi discurrunt per totam terram, ut
firmum se exhibeat erga eos, quorum ani-
mus est integer erga ipsum. 2 Chron. 16. 9.*



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A CATECHISME,
 containing a short Expo-
 sition of the points in the
ordinary Catechisme, with
 proofes of the same out
of the Scripture.

Question.



*What are you by nature and
 practise of life?*

Answer.

A miserable sinner, ^a con-
 ceived in sinne, and ^b continuing therein
 from mine infancy.

Of Sinne.
^a Psal. 51. 6, 7
 Job 25. 4.
^b Rom. 3. 12.
 13, 14.

*Q. What is that sinne wherein you were
 conceived?*

A. It is that ^c naturall corruption which
 by the fall of *Adam* ^d came vpon all his
 posterity, it is called Originall sinne.

^c Rom. 7. 18.
 23.
^d Rom. 5. 19
 20.

*Q. Is this naturall corruption a mortall
 and deadly sinne?*

A. All sinne is the ^e sting of death in
 it selfe, and therefore this being a ^f de-
 stru-
 cing

^e 1 Cor. 15. 56
^f Gen. 5. 3.

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2 I Cor. 2. 14. cing of Gods Image in vs, a ^s confusion of
 4 Gen. 6. 5. our vnderstanding, a ^h peruerting of our
 will and of all our affections, and a very
 1 Rom 7. 24. i body of death, cannot but be deadly.

Q. What is the sinne wherein you haue continued?

4 I Iohn 3. 4. *A.* The manifold ^k transgressions
 whereby I haue offended in thought,
 1 Dan. 9. 9. 10. word, and deed, ^l either omitting duties
 11. required, or committing that which is for-
 Rom. 7. 19. bidden in the Law; all these are called
 actuall finnes.

Q. How may a man come to the true knowledge and sight of his sinne?

A. By examining himselfe, by the
 m Rom. 7. 7. m Law of God, contained in the tenne
 n Exod. 20. n Commandements, but interpreted in
 Deut 5. o other Scriptures.

o Matth. 5. *Q. What is the order and matter of the*
 1 Tim. 1. 5. *tenne Commandements?*

A. The ^p tenne Commandements are
 divided into two ^q Tables, the first con-
 taining our duty to God, in the foure first;
 Of the tenne Commande-
 ments
 p Exod. 34. 28 the second containing our duty to our
 q Exod. 34. 4. Neighbour, in the six latter Commande-
 ments.

*Q. What is the first Commande-
 ment?*

A. I

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A. I Am^r the Lord thy God. &c. Thou *The first*
 shalt have none other gods before *Table.*
 my face. *Exod. 20. 2. 3*

Q. What thinke you of the Lord God, the
 author of these Commandements?

A. That hee is one^r Iehoua; & infinite
 in^r power, & wisdom, & holinesse, & mer-
 cy, iustice, goodnesse, & eternitie, ^fdistin-
 guished into ^ethree persons, the Father
^dbegetting, the Sonne ^ebegotten, and the
 Holy Ghost ^fproceeding from them both.

Q. What is the end and drift of this Com-
 mandement?

A. To appropriate diuine worship
 wholly to God alone, specially that which
 is^r inward in the heart, & excluding all
 others from any portion therein.

Q. What are the principall things for-
 bidden in this Commandement?

A. This Commandement forbids the^r
 preferring of any Creature or thing before
 the true God, byⁱ delighting in it secretly,
 or^k depending vpon it more then vpon
 the true God, or making any thing in our
 account equal vnto him.

Q. What are the speciall duties required
 in this Commandement?

A. The^r knowledge of God as the
 ground

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m 1 Tim. 1. 5.
n Prou. 1. 7.
o Mat. 6. 25.
30.
I Cor. 16. 13.
I Pet. 1. 13.
p Ephes. 4. 18.
q Exod. 9. 2.
r Heb. 12. 16.
s Heb. 3. 12.
t Exod. 20. 4.
5. 6.

ground of the rest, also the intire^m loue of God, theⁿ feare of God, ^o confidence and sure affiance in God, and therefore what-
soever is contrary to these, as ^p ignorance of God, ^q contempt of God, ^r prophane-
nesse of heart, and ^s infidelity, are forbid-
den and condemned in this Precept.

Q. What is the second Commandement;

A. Thou^t shalt not make to thy selfe any grauen Image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou shalt not bow down to them, nor worship them. For I the Lord thy God am a ialous God, and visit the sin of the Fathers, vpon the Children, vnto the third and fourth generation of them that hate mee, and shew mercy vnto thousands, in them that loue mee, and keepe my Commandements.

Q. What is the summe and drift of this Commandement?

A. It intendeth a true establishment of the outward worship of God, forbidding all false worship expressly; and consequently requiring all parts of such externall worship as is ^vprescribed in the word vpon speciall reasons of executing mercy

v Heb. 8. 5.
Esay 1. 12.

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mercy and iustice: this outward alwayes
supposeth a^a pure heart, a good con-
science, and faith vnfaigned, without which
all is^v vanity and hypocrisie.

*Q. What is chiefly forbidden in this
Commandement?*

A. All^a making of Images to repre-
sent God thereby, ^a all worshipping of
Images so made, vnder which grossest
kinde of idolatry, all false worship of the
true God, as ^b prayer for the dead, ^c will-
worship, ^d traditions of men tendred as
parts of Gods seruice are forbidden: as
also transferring ^e diuine worship to those
that are no gods, such as is ^f adoration of
Images, of Saints, of the crucifixe, of the
hoste, and all ^g inuocation of Saints or
Angels, also ^h necromancy, ⁱ sorcery,
^k witchcraft, ^l and all magicall practises, in
which homage is done to the deuill,
^m prophanenes also, consisting in neglect
or contempt of religious exercises is here
forbidden.

*Q. What are the principall duties re-
quired in this Commandement?*

A. A reuerent behaviour of theⁿ out-
ward man in the vse of holy exercises, also
a religious vse of theⁿ word, of the P Sa-

craments &c.

1 Tim 1.5

Mat. 6. 1. 23

2. Deut 4. 12

Esay 40. 18.

44. 15. 16. 17

Ezech. 8. 10

Rom. 1. 24.

1 Ioh. 5. 21.

1 Kin. 19. 18

Esay 42. 8.

Psal 97. 7.

6 Luke 16. 26.

1 Cor. 2. 16.

1 Mar. 15. 3.

4. 5.

Rom. 14. 6.

Col. 2. 21. 22

Acts 16. 3.

1 Esay 42. 8.

1 Ier. 2. 27.

Ezech 16. 24

2 Esay 63. 16

Psal 73. 24.

25.

6 Esay 8. 19.

1 Acts. 8. 2.

1 Sam. 28. 9

1 Acts 19. 19

1 Heb. 12. 16

1 Ezech. 9. 8.

1 Cor. 6. 20.

1 Prou 21. 9.

1 Thes. 2. 13

Deut. 6. 67.

1 Mar. 28. 19.

1 Cor. 11. 23

&c.

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cerements of the Gospell, as well as of the
legall ceremonies in their time; a faithfull
and feruent vse of prayer, and thank-
giuing, as also a godly vse of fasts,
vowes, and vlots, exercises lesse ordinary.

9 Mat. 6, 19.

Phil. 4, 6.

1 Thess. 5, 18

Heb. 13, 15.

1 Cor. 12, 15.

Luke 5, 33.

Num. 30, 3-4

Psal. 116, 14.

1 Chron. 16, 18.

Leuit. 16, 8.

Exod. 20, 7

Leu. 24, 11, 12

Q. What is the third Commandement?

A. Thou shalt not take the name of
the Lord thy God in vaine, for the Lord
will not hold him guiltlesse that taketh his
name in vaine.

*Q. What is the summe and end of this
Commandement?*

A. To fence the Maiestie of the name
of God from all abuses, small or great;
and to establish a reuerent estimation
and vse of it, amongst men, both in heart,
word, and deed; for if his name must not
be taken vainly, much lesse scornefully or
blasphemously.

Deut. 28, 58

59.

Ezech. 36, 22.

2 Sam. 12, 14

*Q. What is chiefly forbidden in this
Commandement?*

A. All idle and hypocritical pro-
fession of religion, when the power of it is
denyed, all abuse of Gods word vnto
scoffes, iests, charmes, defense of error in
doctrine or manners; as also all abuse of
his titles and attributes, all vnreuerent
mention of his workes; lastly, all vaine,
out-

Mat. 4, 6.

Ier. 7, 4.

Psal. 50, 16

Mat. 4, 6.

Deut. 28, 58

Ex. 34, 5, 7.

Ps. 78, 18, 19

Mat. 5, 34.

35.

1 Sam. 25, 22

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^k outragious, and ⁱ false oathes.

Q. What are the principall duties required in this Commandement?

A. In generall, a ^k Christian conversation answerable to our profession; more specially, ⁱ lawfull oathes duely limited, publike or priuate in causes of importance, a reuerent vse of Gods ^m word and ⁿ titles, an honourable mention of his ^p attributes and ^p workes, to his glory, and our edification.

Q. What is the fourth Commandement?

A. Remember ^q that thou keepe holy the Sabbath day. Six dayes shalt thou labour and do all that thou hast to doe, but the seauenth day is the Sabbath of the Lord thy God. In it thou shalt do no manner of worke, thou and thy sonne, and thy daughter, thy man-seruant, and thy maid-seruant, thy cattell, and the stranger that is within thy gates. For in sixe dayes the Lord made heauen and earth, the sea, and all that in them is, and rested the seauenth day, wherefore the Lord blessed the seauenth day, and hallowed it.

Q. What is the purpose and drift of this Commandement?

A. The ^r consecration of a day wher-

6 1 King 19, 2

Mal. 1, 5.

Zach. 5, 4.

Micha. 4, 5

Acts 23, 1.

Tit. 2, 10.

Deut. 6, 13

10, 20.

Ier. 4, 2.

Psal. 37, 30

Acts 3, 6.

Psal. 66, 16.

Psal. 19, 2, 3.

Exod. 20, 8.

9, 10, 11.

Exod. 31, 15

in 16.

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in wee should set our selues apart to the service of God, in exercises of religion, and workes of mercy.

Q. What are the principall duties required in this Commandement?

A. First, to keepe the Sabbath a day of ^f rest, of ^e holy rest, in the holy ^v conuocation, therein to attend and beare a part in publike ^x prayer, in the vse of the ^y word, and ^z Sacraments, and ^a singing of Psalmes; as also privately in ^b preparation to holy exercises, as in ^c prayer, ^d in reading the word, in ^e meditation, ^f conference, and in the view of ^g Gods workes, besides workes of ^h mercy, eicher to men, as ⁱ visiting the sick, ^k relieuing the poore, ^l peace-making, or to other ^m creatures.

Q. What things are chiefly forbidden in this Commandement?

A. All ⁿ worldly businesse and seruile workes and labours of our calling whatsoever, except such as pertain to exercises of ^o religion, and workes of ^p mercy, or such as the present ^q necessity imposeth, which could not be prevented before, or deferred till afterwards.

Q. How doth the Sabbath concerne vs, seeing it was the last day of the week, the Lords

f Exod. 16, 23

35, 2.

f Ex. 31, 14

15.

m Lev. 23, 3.

Esa. 58, 13.

x Mat. 18, 19

y Neh. 8, 4-5.

a Acts 20, 7

a Eph. 5, 19.

b Eccles. 4, 17.

c Phil. 4, 6, 7.

d Acts. 17, 11.

e Ios. 1, 8.

f Psal. 119, 99

f Deut. 6, 6, 7.

Col. 3, 16.

g Math. 6, 26.

h Psal. 138, 5.

h Mat. 12, 7.

Hos. 6, 6.

i Mat. 25, 36

k 1 Cor 16, 1.

l Mat. 5, 9.

m Mat. 12, 11.

Luke 13, 15

n Exod 16, 29

Num. 15, 35.

o Mat. 12, 5.

p Mat. 12, 7.

q Mat. 12, 11

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Lords day which wee observe is the first;

A. The change of the day cannot abolish the *perpetuall morality of a day *Exod. 31. to be sanctified holy and glorious vnto 16. 17.

God, which God hath established by his owne^r ordinance and^e example, and then^r Gen. 2, 3. the^r Lords day must necessarily be obser- / Gen. 2, 7. ned, the change being made vnto it vpon^r Rom. 1, 10. the most waighty occasion of Christs^r resurrection, on that day the first of the weeke, & by authority of diuine^r example. 6 Mat. 28, 6.

Q. What is the fifth Commandement? 2 Acs. 10, 7. 1 Cor. 16. 2.

A. Honour^r thy Father and thy Mother, that thy dayes may belong in the land which the Lord thy God giueth thee.

The second Table.

Q. What is the purpose and end of this Commandement; 7 Exod. 20, 12

A. To establish that due^r respect which ought to bee betweene man and man, in regard of their seuerall callings or gifts. 2 Rom. 12. 10

Q. What are the principall duties required in this Commandement; 4 Mal. 1, 6 6 Rom. 13. 1.

A. It is required that^r a reverence, 4 1 Tim. 5. 4. b obedience, 2 remuneration, and all good Rom. 13, 7. d faithfulness be performed with^e single- 4 1 Cor. 4. 2. ness of heart, as well as in outward beha- Eph. 6. 5. viour, by^e children to parents, by^e ser- Eph. 6, 5. 6. uants to masters, by^e wiues to husbands f Eph. 6, 1. 2 Eph. 6, 5. 6 Col. 3. 18.

by 1 Pet. 3. 1. 2.

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i Heb. 12. 17.
 Gal. 6. 6. 7.
 & Rom. 13. 7.
 Mat. 22. 21.
 / Lev. 19. 32.
 & Psal. 16. 1.
 & Ephes. 6. 4.
 Col. 3. 21.
 & Gen. 18. 19.
 Ephes. 5. 9.
 & 1 Pet. 3. 7.
 1 Cor. 7. 3.
 & Acts 20. 28.
 1 Tim. 4. 12.
 & Rom. 13. 3. 4.
 / Tit. 2. 1.
 Rom. 15. 1.
 & Rom. 12. 10.

by ⁱ people to their ministers, by ^k sub-
 jects to their governours, by those that
 are inferiours in ^l age or ^m gifts to their
 superiors. Again, that ⁿ Parents instruct,
 correct, and provide for their children,
 that ^o Masters instruct and maintaine their
 seruants, that ^p husbands performe due be-
 neuolence to their wiues, that ^q Ministers
 edifie by word and by example, that
^r Magistrates procure the peace and
 wealth of the good, and the due restraint
 of euill doers, that ^s Superiors in age or
 gifts be examples to their inferiors in god-
 lineffe and honesty, Lastly, men must vse
 their equals with due ^t respect.

Q. What things are chiefly forbidden in this Commandement;

& Numb. 12. 1
 & 1 King 12. 13
 & Iude vers. 8.
 2 Pet. 2. 10.

A. Pride, ^v the roote of peruertering due
 respect, and bitter ^x imperiousnesse in
 superiors, and ^y stubbornnesse and dis-
 obedience in inferiors.

Q. What is the first Commandement;

& Exod. 20.
 13.

A. Thou ^z shalt doe no murder.

Q. What is the purpose and end of this Commandement?

& Mat. 5. 21.
 22.
 & Mat. 5. 21.
 22.
 & Gen. 9. 6.

A. The preservation of mans person
 from the ^a malice of the heart, the ^b iniury
 of the tongue, and ^c violence of the hand.

Q.

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Q. What things are chiefly forbidden in this Commandement?

A. The murder of the heart, by ^danger, ^ewrath, or ^fenay; the murder of the tongue, by ^gmocking, ^hreuilng, ⁱsowing of debate, and ^kcursing: the murder of the hand, ^lsecretly or ^mopenly executed vpon our ⁿselues, or the person of ⁿour neighbour.

Q. What things are chiefly required in this Commandement?

A. First, those affections of heart whereby wee are moued to yeeld safety and comfort to our neighbours person, as ^pnaturall affection, ^pmeekenesse, ^qmercifulnesse. Secondly, those ^rwholesome words whereby we procure to our neighbour some good, either by speaking to himselfe, or to some ^rother man for him, or to ^vGod. Thirdly, all good ^xcourtesie and ^ymercifull dealing in our outward actions.

Q. What is the seventh Commandement?

A. Thou ^xshalt not commit adultery.

Q. What is the end and purpose of this Commandement?

A. The preservation of ^achastity in
my

d Eph. 4, 31.
e Col. 3, 8.
f 1 John 3, 10.
g Prov. 14, 30.
h Prov. 10, 17.
i Gen. 21, 10.
k Mat. 5, 22.
l Levit. 19, 16.
m Rom. 3, 13.
n 14.
n 1 Kin. 21, 19.
p 2 Sam. 12, 9.
q Lev. 14, 17.
r Deut. 19, 11.
s Acts. 1, 18.
t Num. 35, 33.
u Esay. 58, 7.
v Gal. 6, 2.
w 2 Tim. 2, 24.
x Eph. 4, 31.
y Heb. 13, 3.
z Prov. 15, 4.
a Esay 50, 4-5.
b Prov. 31, 8-9.
c 1 b. 4, 2, 8, 9.
d Psal. 33, 21.
e Acts 20, 35.
f Prov. 11, 11.
g 2 Exo. 20, 14.

h 1 Cor. 7, 34.
i my

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my selfe and in my neighbour.

Q. What things are chiefly forbidden in this Commandement?

A. Those ^b secret lusts which draw the heart to vnlawfull desires, ^c vncleane looks; all instruments and prouocations vnto the breach of chastity, as ^d corrupt talke, ^e rioting and drunkennesse; ^f lightnesse in outward gesture, as swanton dancing, and the like; ^h excesse in apparell; lastly, the grosse act of ⁱ adultery, ^k fornication, ^l incest, ^m Sodometry, ⁿ buggery.

Q. What things are chiefly required in this Commandement?

A. Chastity ^o of soule and body, temperance and moderation in diet and apparell, ^p modesty in behauiour.

Q. What is the eight Commandement?

A. Thou ^r shalt not steale.

Q. What is the end and drife of this Commandement?

A. That wee should not ^s impair our owne or our neighbours estate, but as farre as we can ^t procure the good of both.

Q. What things are chiefly forbidden in this Commandement?

A. First, ^v couetousnesse, the inward desire of all vnlawfull gaine; also all false dealing

^b Mat. 5. 27.

28.

^c 1 Pet. 2. 11.

Iames. 1. 15.

^e 2 Pet. 2. 14.

^d 1 Cor. 15.

23.

Prou. 7. 17.

^e Ier. 5. 7-8.

^f Prou. 6. 13

^g Mar. 6. 22.

^h Zeph. 1. 8.

ⁱ Deut. 22.

22. 14.

Iob. 31. 11.

^k Deut. 23. 17

^l 1 Cor. 5. 1. 2

^m Levit. 20.

13.

ⁿ Lev. 20. 15

16.

^o 1 Cor. 7. 34

^p Rom. 13. 13

14.

^q 1 Tim. 5. 8.

^r Phil. 4. 5.

^s 1 Sam. 1. 15.

16. 18.

^t Exod. 20. 15

^u Esay. 58. 6.

^v Esay. 58. 7.

^w 1 Tim. 6. 10

Heb. 13. 5.

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dealing, with^a Church or y^r Common-
wealth: moreover, those secret stealths
which men commit, by² idlenesse, ^a vn-
thriftinesse, ^b vnaduised suretiship, ^c nig-
gardinesse, ^d vsury, ^e fraudulent contracts,
^f extortion, ^g bribery, ^h perverting iustice,
and ⁱ all manner of violent or priuy stea-
ling, whether in greater or lesser matters.

*Q. What things are chiefly required in
this Commandement?*

A. Contentednesse^k with our estate,
^l diligent labour in a lawfull calling, ^m dis-
creet frugality in ordering our meanes of
maintenance, ⁿ mercifulnesse to the needy,
^o iust dealing towards all.

Q. What is the ninth Commandement?

A. Thou⁹ shalt not beare false witness
against thy neighbour.

*Q. What is the purpose and end of this
Commandement?*

A. That our owne and our neighbors,
^r credit and good name should bee pre-
served.

*Q. What things are chiefly forbidden in
this Commandement?*

A. False^s suspicions, vnseemely^c ge-
stures, tending to the disgrace of any man:
^v silence when our neighbours credit is in

B

que. ^u Ester 4, 14.

^a Prov. 20, 15

^y Luke 3, 13

² Prov. 6, 10.

11.

^a Prov. 11, 17.

^b Prov. 27, 13.

^c Eccle. 6, 1, 2.

^d Deut. 23, 19

^e 1 Thes. 4, 6.

^f Luke 19, 8.

^g Esay 1, 23.

^h Amos 6, 12

ⁱ Exod. 22, 1, 2

3, 4.

^k 1 Tim. 6, 8

^l Heb. 13, 5.

^m Eph. 4, 8.

ⁿ 2 Thes. 3, 12.

^o Psal. 1, 2, 5.

^p Psal. 37, 26.

^q Prov. 21, 3.

^r Tit. 2, 12.

^s Exod. 20, 16

^t Psal. 15, 3.

^u Mat. 7, 1.

^v 1 Cor. 13, 5.

^w Job. 16, 10

^x Mat. 27, 39.

^y Ester 4, 14.

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* 1 Sam. 22. 9.
 10. 25. J.
 3 Acts 8. 9.
 Pro. 27. 2.
 2 Pro. 28. 13.
 Luke 14. 18.
 4 Esay 49. 14.
 6 Leuit 19. 16.
 c Pro 12. 22.
 d Acts 24. 2.
 3. 4.
 e Deut. 19. 19.
 Pro. 19. 59.
 f Leu. 19. 5. 6.
 1 Iohn 2. 21.
 g Psal. 15. 3.
 h Ier. 37. 14.
 i Pro. 29. 5.
 k Rom. 15. 14.
 l Psal. 15. 2.
 m Iob 31. 1. 2.
 Acts 23. 1.
 n Iudg. 1. 25.
 Psal. 15. 4.
 o Leuit 19. 11.
 p Mat. 18. 15.
 Leuit. 19. 17.
 q Deut. 19. 15.
 16.
 Pro. 19. 5.
 r Exod. 20. 17.

question? yea ^a speaking some truths with
 an ill affection; likewise ^b boasting, false
^c excusing, or ^d accusing of our selues, is
 here forbidden. Moreover, ^e backbiting,
^f slander, ^g defending ill men and ill
 causes; specially ^h false testimony before a
 Iudge, and all ⁱ flying whatsoeuer; the re-
 ceiuing of false ^j reports against our
 neighbour, or our ^k selfe, and all manner
^l flattery is here condemned.

*Q. What are the duties required in this
 Commandement?*

*A. To entertaine a ^k charitable conceit
 towards all where prooffe is not to the
 contrary? to ^l speake the truth from our
 hearts, both touching our ^m selues, and to
 other men; in ⁿ promises faithfully, in ^o re-
 ports simply, in ^p faults plainly; but spe-
 cially, to giue ^q large testimony to the
 truth in publike tryall of causes.*

Q. What is the tenth Commandement?

*A. Thou ^r shalt not couet thy neigh-
 bours house, thou shalt not couet thy
 neighbours wife, nor his seruant, nor his
 maid, nor his Oxe, nor his Ass, nor any
 thing that is his.*

*Q. What is the purpose and end of this
 Commandement?*

A. To

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A. To reſtaine all diſorderly thoughtes and motions which can bee conceiued againſt our neighbours perſon or ſtate, though there be no^s conſent, nor yeelding, Rom. 7. 15. of the will.

Q. What things are chiefly forbidden in this Commandement?

A. All^s motions and inclinations, and^s Iam. 1. 14. concupiſcences whatſoever proceeding^s 1 Iohn 2. 16. from^s naturall corruption of originall ſin^s Rom. 7. 23. though paſſing^s without conſent of heart, x Rom. 7. 19 whether it concerne our neighbors perſon, or ſtate, any way.

Q. What is required in this Commandement?

A. A^s generall conformity of the inner man of the heart to the pleaſure and will of God in all things. 1 Theſ 4. 3. Luke 10. 27.

Q. In caſe any part of this Law be tranſgreſſed, what is the puniſhment appointed by God?

A. Euery^s ſinne is a tranſgreſſion of^s 1 Iohn 3. 4. the Law, and the^s wages of ſinne is death, a Rom 6. 23. euen the^s ſecond death, which importeth^s 6 Reu. 21. 8. a^s ſeparation of the ſoule from God; and^s 2 Theſ. 1. 9. the^s curſe and wrath of God to the vicer- d Deu. 27. 26. moſt both in this life, and in the next. Gal. 3. 10.

Q. By what meanes way this dreadfull

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*punishment be auoyded, and the sinner deli-
uered from it?*

*¶ Acts. 4. 12.
¶ 1 Tim. 1. 15
¶ 2 Cor. 5. 21.*

A. Onely *c* by Iesus Christ, *f* who
came into the world to saue sinners, and
g who was made sinne for vs, that we
might be made the righteousnesse of God
through him.

Q. *Shall all sinners when be saued?*

*¶ Eph. 2. 8. 9.
¶ Rom. 5. 1.*

A. No, but onely such, as lay hold on
Christ by a lively *a* faith vnto *b* iustificati-
on,

Q. *What is iustification?*

*¶ Rom. 3. 28.
¶ Philip 3. 9.
¶ Rom. 4. 24.
25.
Col. 1. 14.
¶ Phil 3. 9.*

A. It is Gods *c* accepting and accoun-
ting of a sinner as guiltlesse, not for any
d righteousnesse of his owne, but vpon the
e free remission of his sinnes, and the *f* im-
putation of Christs righteousnesse.

Q. *Are such then as are iustified utterly
destitute of personall inherent righteous-
nesse?*

*¶ 1 Cor. 6. 11.
Eph. 5. 26. 27.
¶ Rom. 5. 2.
¶ Phil. 2. 13.
¶ Eph. 4. 23. 24.
¶ Rom. 6. 12.
14.*

A. No, for whom the Lord iustificeth,
g them also he sanctifieth.

Q. *What is sanctification?*

*¶ Eph. 4. 22.
¶ John 15. 2.
Eph. 4. 15. 16
¶ Rom. 6. 4. 5.*

A. It is a *b* state of holinesse *i* wrought
in vs by Gods Spirit, wherein *k* grace bea-
reth the greatest sway: and the *l* power of
sinne is destroyed more and more, by
m communion with Christ in the *n* power
of

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of his death and resurrection.

Phil. 3. 10.

Q. What is Faith?

A. It is a ° precious gift of God, whereby we apprehend with assurance, and apply with confidence the promises of God in Christ, and the whole merit of Christ's righteousness and obedience to our own consciences.

1 Pet. 1. 3.

1 Pet. 1. 7.

Luke. 1. 1.

Col. 2. 2.

1 John 20. 28.

1 Cor. 1. 20.

Rom. 3. 26.

1 Cor. 13. 10.

Rom. 10. 10.

Q. What are the principall Articles of this Faith grounded upon those promises?

A. Even those that are set downe in that which is commonly called the Apostles Creed, but are proved and interpreted by holy Scriptures.

1 Act. 10. 43

Q. What doth this Creed containe?

A. The summe and substance of that which we are to beleue concerning God the ° Father, the Sonne, and holy Ghost, three persons and one God : as also concerning the Catholike Church, and the priuiledges thereof.

1 Mat. 3. 16.

1 John 14. 16.

17.

1 John 5. 7.

Q. What is the first Article of this Faith?

A. I Beleue in God the Father Almighty, maker of heauen and earth.

The Creed.

Q. What professest thou in this Article?

A. I professe that for my selfe, and in

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9 Heb. 11. 1.
 &c.

9 1 Cor 8. 6.

Eph. 4. 6.

9 Mat. 3. 17.

Psal. 1. 7.

9 Gal. 4. 4. 5.

6. 7.

Rom. 8. 16.

9 Gen. 17. 1.

6 Gen. 1. 1, 2.

3. &c.

9 Psal. 104.

Heb. 1. 3.

Mat. 10. 19.

9 Rom. 8. 18.

2 Eph. 3. 20.

9 Mat. 6. 32. 7

11.

mine owne person, I put my whole confidence in the true eternall God, the Father of Christ by nature, my God and my Father by grace and adoption in Christ; that hee is of infinite power, whereby he both made all things of nothing, and also orders and gouernes them at his owne pleasure, so as shall make for the greatest good of his Children; for this he can do as a mighty God, and this he will doe as a mercifull Father.

Q. What is the second Article?

A. And in Iesus Christ his onely Son our Lord.

Q. What professest thou in this Article?

A. Concerning the second person in Trinity, I professe that I belecue him to be Iesus a Sauour, that saueth me, and call his people from sinne; to bee Christ the annointed Priest of God, to sacrifice himselfe for our Redemption; the annointed Prophet to teach his Church; and King, to gouerne by his word and Spirit; and that from this annointing we all receiue some measure of spirituall graces. This Iesus Christ I belecue to be the onely eternall Sonne of God by incompre-

6 Mat. 1. 11.

Luke 2. 11.

9 Eph. 5. 23.

Mat. 1. 21.

9 1 Tim. 3. 16.

9 Heb. 9. 11.

12. 13.

9 Esay 61. 1, 2.

John. 4. 25.

9 Mat. 22. 27.

11. 12.

9 Psal. 45. 7.

9 John 1. 16.

Eph. 4. 7.

9 Psal. 2. 7.

Heb. 1. 5.

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hensible generation ^k before the world,
and to be ^l Lord by ^m speciall right and
ⁿ couenant to me and all his Church.

Q. What is the third Article?

A. Which was conceived by the holy
Ghost, borne of the Virgin *Mary*.

*Q. What professest thou in this Arti-
cle?*

A. That as Christ is perfect God, so is
he also perfect ^o man, by the ^p power of
the Almighty, and by a speciall worke of
the holy Ghost, sanctifying the substance
of flesh and blood which hee was to take,
conceived in the wombe, and in the ^q ful-
nesse of time ^r borne of a ^s Virgin, and vn-
der the Law, to ^t redeeme vs that were
vnder the Law, that wee might receive the
adoption of children.

Q. What is the fourth Article?

A. Suffered vnder Pontius Pilate, was
crucified, dead and buried; He descended
into Hell.

*Q. What professest thou in this Arti-
cle?*

A. That Christ Iesus suffered ^v ar-
raignment, ^x scoffing, ^y scourging, ^z false
accusation, and ^a iust condemnation vn-
der Pontius Pilate, ^b Deputy of Iewry for

John 1. 1, 2,
3.
John. 20. 28.
1 Cor. 6.
20.
Eph. 5. 25, &c
Hof. 2. 19,
20.

1 Tim. 2. 5.
Luke 1. 35.
Mat. 1. 20.

Gal. 4. 4. 5.
Mat 2. 1. 2.
&c.
Mat. 1. 23.
Esay 7. 14.
Gal. 4. 5.

Mat. 27. 11
Mat. 27. 28.
29, 30.
Mat. 27. 26.
Mat. 27. 12
Mat. 27. 24.
26.
Luke 3. 1.

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i Mat. 27. 50
d Iohn 11. 50
1 Tim. 3. 15
e 1 Pet. 3. 18
 Rom. 4. 25
f Gal. 3. 13
g Mat. 27. 35
h Mat. 27. 59
 60
i Iohn 19. 39
 40. &c.
 * Mat. 12. 39
 40.
 & Act. 2. 27

Tiberius Caesar; that vpon sentence so gi-
 uen he ^c dyed for ^d me, and ^e for my sinne,
 the ^f cursed death of the ^g Crosse; that af-
 terwards hee was buried by ^h *Ioseph* and
Nicodemus; and * continuing for a time
 vnder the ignominy, dominion, and bonds
 of death in the state of the dead; hee so de-
 scended into ^k hell, the last and lowest
 step of his humiliation, as was best for vs
 and for the manifestation of the worke for
 which he came.

Q. What is the fifth Article?

A. The third day hee rose againe from the dead.

Q. What professest thou in this Article?

1 Act. 2. 24.
 1 Pet. 3. 18
 m Iohn 10. 18
 n Luke 24. 6
 o I Cor. 15. 20
 p I Cor. 15. 4.
 q Act. 2. 24
 r Rom. 8. 4
 Phil. 3. 10

A. That Christ Iesus by the ^l power
 of his Godhead, as he had ^m laid downe
 his life, so he tooke it vp againe, and ⁿ rose
 againe the ^o third day, from that state of
 the dead, that he loosed the ^p sorrowes of
 death, because it was impossible he should
 be held of them: and that the * vertue of
 his resurrection raiseth me from the death
 of sinne, to the life of righteousness.

Q. What is the sixth Article?

A. Hee ascended into heauen, and sit-
 teth at the right hand of God the Father

Al-

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Almighty.

Q. What professest thou in this Article?

A. That Christ the head of that mystical body whereof I and all the faithful are members; after hee had sufficiently manifested his resurrection, & ascended into heaven, to make way for our entrance into the kingdome of glory, that where the head is, there the members might be also; that there he sitteth at the right hand of the Father, in equall Majesty, power, and glory, to reigne as King and Saviour over his Church, to make intercession, and to plead with authority the merit of his righteousness and obedience for vs.

7 Eph. 5. 23
7 Eph. 4. 4
7 1 Cor. 12. 27
7 1 Cor. 15. 5.
7. 8.
6 A. 1. 9. 6.
Luk. 24. 51
x I. Jhn. 14. 3
7 Iohn 17. 24
2 Psal. 110. 1
Heb. 1. 3
Eph. 1. 20
4 1 Cor. 15.
25.
Psal. 45. 6. 7
Esay 7. 6. 7
4 Heb. 7. 25
26.

Q. What is the seventh Article?

A. From thence he shall come to iudge both the quicke and the dead.

Q. What professest thou in this Article?

A. That when the number of Gods elect is accomplished, & haue serued their time, then Christ Iesus shall come in power and great glory, to iudge all both quicke and dead with iustice; giuing to euery man according to his waies, and

6 A. 17. 31
4 Mat. 14. 30
6 Rom. 20. 82
6 A. 17. 31
6 Ier. 17. 10
Rom. 20. 13
ac.

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according to the fruit of his workes.

Q. What is the eight Article?

A. I belecue in the holy Ghost.

Q. What professest thou in this Article?

A. That the holy Ghost is true ^h God as well as the Father and Sonne, that hee is the immediate ⁱ giuer of all grace, and the ^k sanctifier and ^l comforter of all the elect.

Q. What is the ninth Article?

A. I belecue the holy Catholike Church, the Communion of Saints.

Q. What professest thou in this Article?

A. That there is a ^m congregation of Gods ⁿ elect, ^o sanctified by grace, and ^p ordained vnto glory; that this Church consists vpon the ^q company of the faithfull of all ages and places, whether militant on earth, or triumphant in heauen: and that this society of Saints, haue both an ^r vnion to Christ their head, and a ^s communion by loue and the fruits thereof, with the brethren, fellow-members of that body whereof Christ is the head: and that I my selfe am a ^t member of this body, and society.

Q.

^h Mat. 3. 16,
17. 28. 19.
ⁱ 1 Cor. 12. 11
Eph. 4. 7.
^k 1 Pet. 1. 2.
^l 2 Thes. 2. 13
1 Iohn 14. 16,
17.

^m 1 Cor. 1. 7.
Acts 20. 28.
ⁿ Eph. 1. 4. 5.
^o 1 Cor. 1. 2.
Acts 20. 32.
^p Rom. 8. 30.
^q Heb. 11. 39.
40. 12. 22. 23.

^r Hos. 2. 19. 20
Eph. 5. 32.
^s Eph. 4. 3. 4.
5. 6.

^t Heb. 11. 22,
23.

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Q. What is the tenth Article?

A. I beleue forgiveness of finnes.

Q. What professest thou in this Article?

A. That both the guilt, and the punishment of all my finnes is so utterly abolished and purged by the blood of Christ, as if they had neuer beene at all committed.

*Heb. 9. 14.
x Psal. 12. 5.
y 1 Ioh. 1. 7.
z Zach. 13. 1
Heb. 9. 14
a Mic. 7. 19
Ezech. 18. 22.*

Q. What is the eleventh Article?

A. I beleue the resurrection of the body.

Q. What professest thou in this Article?

A. That the bodies of all that sleepe in the dust shall rise againe at the day of iudgement, the wicked shall be raysed by the power of Christs voyce, the elect by the power of Christs resurrection.

*b 1 Thes. 4. 16
1 Cor. 15. 1.
2. 3, &c.
c Iohn 5. 28.
d 1 Cor. 15.
20. 42, 43, 44.
Phil. 3. 21.*

Q. What is the twelfth Article?

A. I beleue life euermlasting.

Q. What professest thou in this Article?

A. That eternall life containing the full and perfect glorification of body and soule in heauen, is the gift of God to me and all belecuers.

*e 2 Cor. 4. 17
Col. 3. 4.
f Phil. 3. 21
1 Cor. 15. 42
g Rev. 7. 14
h 1 Pet. 1. 4
i Rom. 6. 13
we e Iohn 3. 16*

Q. But how can we by faith obtaine (as

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*wee professe in this Creed) a portion in
Iesus Christ, and in all the blessings and pro-
rogatives of his Eldest?*

A. Not by the dignity and merit of
Faith, but because by¹ faith only we appre-
hend and apply the satisfaction and righ-
teousnes of Christ^m to our consciences,
and all the blessings depending thereon.

Q. *How is this Faith wrought and con-
firmed in our hearts?*

A. Inwardly by theⁿ Spirit of Christ
the fountaine of all spirituall graces, out-
wardly by the^o word of God, which
containeth the promises, the ground of
Faith: and by the Sacraments, which are
P scales of those promises.

Q. *What is the word of God?*

A. The Bookes of the holy Canoni-
call⁹ Scriptures, containing the couenants
both of our^r obedience to God, and of his
saui^g grace in Christ to vs.

Q. *What is a Sacrament?*

A. An outward visible signe^t ordai-
ned of God to represent and truly to^v ex-
hibite Christ crucified to euery² liuely
member of the Church.

How many Sacraments are there?

A. Two, y Baptisme, and the² Lords
Supper.

1 Heb. 11. 1

Eph 2. 8

Rom. 3. 28

1 Iohn 5

10. 11. 12

1 Cor. 13.

8, 9

1 Rom. 10, 17

1 Rom. 4, 11

9 2 Pet. 1, 19

1 Exod. 20.

1. &c.

1 Iohn. 5, 39

*The Sacra-
ments.*

1 Cor. 11.

23

1 Cor. 10

16, 11, 27

1 Cor. 10

1, 2, 3, 4

1 Mat. 28, 19.

2. Mat. 26, 26

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Q. What good can Infants haue by Baptisme?

A. An entrance into Christs Church, by a vertue of the Couenant made with ^{a Gen. 17. 7} the faithfull and their seede. ^{Acts. 2. 39}

Q. What is the outward signe in Baptisme?

A. Water, signifying the blood of Christ purging the ^b conscience from dead ^{b Heb. 9. 14} workes, to serue God in ^c newnesse of ^{c Acts. 22. 16} life: in which respect it is called the wa- ^{d Rom. 6. 4} shing of regeneration. ^{e Tit. 3. 5}

Q. What are the outward signes in the Lords Supper?

A. Bread, signifying the ^f body of ^{f Mat. 26. 26} Christ, which was giuen for vs; and wine signifying the ^g blood of Christ, which ^{g Mat. 26. 28} was shed for vs.

Q. How can you receiue the body and blood of Christ, seeing he is in heauen, you on earth?

A. By ^b faith, after a ⁱ spirituall, not ^{b Iohn. 6. 53} after a carnall manner. ^{54, 55, 56, 57}

Q. Why receiue you this Sacrament? ^{58.} ^{i Iohn. 6. 63}

A. Because Christ hath commanded, ^k Doe this in remembrance of me. ^{k Luke. 22. 19}

*Q. What benefit shall you haue by recei-
uing this Sacrament?* ^{l Cor. 11. 24} ^{25, 26.}

A.

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Iohn 6, 27,

33, 54

m I Cor. 10,

2, 4

* I Cor. 1, 30

m I Cor. 11, 26

A. By this ¹ spirituall food, my soule is nourished vnto eternall life; and I am made ^m partaker of Christ, and of the merits of his * righteousness, obedience & death, whereof this is a speciall ⁿ memoriall.

Q. *What things are required in receiving the Lords supper on your part?*

m I Cor. 11, 28

p I Tim. 1, 15

A. First I must stirre vp the ^o gift of Faith, that I may be assured and beleue that Christ dyed for ^p my sinnes, and that his obedience to the death, is as effectuell to ^q satisfie Gods Iustice for my sinne, as if I ^r my selfe had dyed the second death.

Q. *What else is required?*

9 Rom. 5, 19,

8, 33, 34

* I Iohn 2, 1

Esay 53, 10

2 Cor 5, 21

Gal 3, 13.

f Rom. 4, 11

I Iohn 1, 7

Heb. 9, 14

* Luke 24, 47

Acts 8, 22

A. Repentance: for this Sacrament is a ^f seale of remission of sinnes in Christs blood, which ^c cannot bee had without repentance.

Q. *What is yet further required in this businesse?*

* I Cor. 12,

12, 13

* I Cor. 12,

27

A. Christian loue and charity, because this Sacrament is a seale ^v as of our vnion with Christ, ^x so of our communion and fellowship with our brethren the members of Christ.

Q. *Wee see our deliuerance from the*
sharps

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leaves of sinne and death to be by the meanes
of faith in Christ, and that this faith is
wrought and increased in our hearts, by
Christs spirit inwardly, and outwardly, by
his word and Sacraments: what now ought
our behaviour to be towards God, that hath
done so great things by such comfortable
meanes for vs?

A. Wee ought hereafter not to
live to our selues, but to his^r glory, that
gaue his Sonne Christ to dye for vs, and
rise againe.

Tit. 2. 11, 12
Rom. 12, 1
2. 2 Cor. 5, 14
15

Q. How may wee frame our lives to the
best advancement of Gods glory?

A. By ^a repenting of the lusts of our
former ignorance and wilfulness, and by
betaking our selues to a settled course of
sincere^b obedience.

Tit. 2, 12
Mat. 5, 16

Q. What is Repentance?

A. A ^c change of the inner man vpon
a hearty sorrow for sinnes past, from
a course of ^e sinfulness, to a purpose
and practice of ^f amendment of life.

Mat. 5, 2
Joel 2, 13
Esay 1, 16
Esay 1, 17

Q. Wherein doth repentance consist?

A. In ^g humiliation, and reformati-
on, or conversion.

Rom. 6. 4,
5, 6
Eph. 4, 22, 23,

Q. How is humiliation wrought in the
heart?

A.

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6 Prou. 28, 13
; Leuit. 16, 29
30, 31
Ioel, 2, 13

A. By a ^h plaine acknowledgement
and confession of our sinnes, and a true
contrition and sorrow of heart for them.

Q. Wherein consisteth the conversion of
a sinner?

1 Lam. 2, 10, 11
1 Rom. 6, 13
1 Cor. 6, 20
= Psal. 119, 6
= Mat. 3, 8

A. In turning from ^k every euill way,
and in framing the ^l whole man to the
vntermost of his ability, to the seruice of
God, in ^m hearty and true obedience,
which is an ^a infallible fruit of Repen-
tance.

Q. What is this true and sincere Obe-
dience?

9 Deut. 27, 26
Gal. 3, 10
9 Rom. 8, 3

9 Iohn 14, 15
* Prou 23,

26.
9 Psal 119, 6
9 Phil 4, 13

A. As perfect obedience is a ^o fulfilling
of the whole Law in the rigour of it, a
thing ^p impossible to vs in this state of
corruption: so sincere and true Obedi-
ence is a set and settled course of ^q keep-
ing the Commandements, ^{*} heartily
though not perfectly, in ^r all things to
the vntermost of our ^s ability and the
grace of God bestowed vpon vs.

Q. Wherein doth this sincere Obedience
consist?

9 Tit. 2, 11,
12.

6 Deut. 6, 5
1 Chron.
28, 9.
= Rom. 12, 7
8, 9.

A. In ^t auoyding vngodlynesse and
worldly lusts, and ^v performing consci-
onable exercises of religion and loue
God, and the ^x workes of our calling
and

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and duties of loueto 7 all men; and in 7 Gal. 6. 10
2 personall sanctimony. 2 1 Theſ. 4

Q. What are the euidences of true and
ſincere obedience? 3. 4. 5

A. Truth ^a in the inward affecti- 4 Pſal. 51. 6
ons, ^b cheerefulneſſe in the outward en- 6 2 Cor. 8. 13
deauours, ^c an earneſt deſire of attaining
to a greater measure of perfection, and 4 Phil. 1. 13
^d conſtancy vnto the end. 4 Mat. 24. 13

Q. Will God accept this kinde of obedi-
ence?

A. He ^e will vndoubtedly, though in Reu. 2. 10. 16
the worke there be no merit, by reaſon 27. 28
of the imperfection of it: yet becauſe wee 2 1 Cor. 15.
who doe it, are not vnder the Law, in the 58.
extremite of it, but vnder grace, & the Eſay 42. 3
weakenefſe and wants of our actions 7 Rom. 6. 14
are pardoned, and our ^h good-will and en- 8 Mic. 7. 18
deauour is accepted in Chriſt, as a teſti- 6 2 Cor. 8. 13
mony of faith and fruit of ſanctification. Luke. 21. 3

Q. But ſeeing many men are wicked and
peruerſe, what order hath God appointed
for the reſtraint of thoſe that caſt off this
yoke of ſincere obedience?

A. He hath appointed for thoſe that i Rom. 13. 1
liue inordinately, ⁱ Ciuill authority; 2. 3
and ^k Eccleſiaſtical discipline, to bee 4 Mat. 18. 15
executed by ſit officers called and ^l or- 16. 17
dayned * Tit. 1. 5

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dayned to that purpose.

Q What is Civill authority?

/Rom. 13. 4

m Rom. 13.

3. 4.

A. The power of the ¹ Sword in the hand of the Magistrate, for the administration of iustice, ^m to the punishment of euill doers, and the praise of them that doe well.

Q Wherein doth Ecclesiasticall discipline consist?

n Mat. 16. 19

o Luke. 11. 45

A. As the word of God is one of the ⁿ keyes of the Kingdome of heauen, euen the key of ^o knowledge; to open and shut; so is Ecclesiasticall discipline another key, euen the key of power, to ^p binde and loose, by the censures of ^q priuate or publike admonition, reprehension, or ^r Excommunication, according to the nature of the offence, and ^s restitution to the peace and society of the Church vpon due prooffe of reformation.

p Iohn. 20. 23

q Mat. 18. 15.

r 1. 17. 18

s 1 Cor. 5. 4. 5

t 2 Cor. 2. 6.

7. 8. 9. 10

Q Is it in mans power of himselfe in this state of corruption, to performe the duties of sincere and true obedience, without incurring the displeasure of God, and the danger of the Civill Sword and Ecclesiasticall censure?

u 2 Cor. 3. 5.

Gen. 6. 5

A. No, it is not, ^v we cannot of ourselues

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selues thinke a good thought.

Q. How then shall we obtaine power to doe our duties in some measure, and pardon wherein we faile?

A. By v Prayer to God, a most perfect forme whereof we haue ^a prescribed by Christ.

6 Phil. 4. 6. 7.

Eph 6. 18

x Mar. 6. 9

Luke. 11. 2. 3

The Lords

Prayer.

O Vr Father which art in heauen, hallowed be thy name, &c.

Q. What are the parts of this prayer?

A. This Prayer hath three parts; a Preface, sixe Petitions, and a Conclusion.

Q. What is the Preface?

A. Our Father which art in heauen.

Q. What doth this Preface teach vs?

A. To direct our prayers to God onely, (for our selues and the ² brethren) who is a ^a Father, and therefore willing; a heavenly Father, and therefore ^b able to helpe vs in all our necessities.

7 Phil. 4. 6

Rom 10. 14

2 I Tim 2. 1. 2

a Esay. 63. 16

Eph. 4. 6

b Eph. 3. 20

Gen. 17. 1. 35

11.

Q. What is the first Petition?

A. Halowed be thy name.

Q. What aske we in this Petition?

A. That ^c first and aboue all things the great name of God, as it is most ^a holy and glorious in it selfe, so it may bee acknowledged and glorified by vs

c Mat. 6. 33

a Psal 111. 9

e 1 Cor. 10

in 31.

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1 Pet. 3. 15
Rom. 14. 11
Mat. 5. 16
Psal. 148. 13

in ^f thought, & word and ^b deed, to the vttermost of our power, according to the ⁱ greatnesse of his maiestie, holinesse, power, mercy, iustice, wisdom, truth, goodnesse, and all other attributes of his excellency.

Q. What is the second Petition?

A. Thy kingdome come.

Q. What aske we in this Petition?

A. That the ^k dominion of sinne being abolished in our earthly members, the ^l kingdome of grace may come in stead thereof, vnto ^m sanctification in this life, by the power of the ⁿ word and ^o Spirit of Christ; and vnto ^p glorification in the next life.

Q. What is the third Petition?

A. Thy will be done in earth as it is in heaven.

Q. What aske wee in this Petition?

A. That as the will of God is done in ^q heauen, readily, chearfully, and faithfully; so we may ^r faithfully beleue, ^s obediently performe, and ^t patiently beare the knowne and ^v reuealed will of God here on earth; and that in like ^x truth and sincerity of affection, as it is in heauen, though we cannot in like measure

1 Rom. 5. 17
21
1 Col. 1. 13
m Iohn. 17
17
n Rom. 1. 16
o Exec. 36. 26
27
Eph. 3. 14. 15
16.
p Iohn. 17. 14

q Psal. 103.
20.
r Iohn. 6. 29
s Deut. 29. 29
t Heb. 10. 36.
Iam. 4. 7
v Deut. 29. 29
x 2 Cor. 8. 13

A Catechisme.

and degree of perfection.

Q. What is the fourth Petition?

A. Give vs this day our daily bread.

Q. What asks we in this Petition?

A. That the blessings of this life, as
f food, rayment, *z* liberty, *a* health,
b peace, wealth, and all *c* comfortable
meanes belonging to the outward man
may be daily given vs, and may be *d* san-
ctified to our vse, for the daily *e* supply of
our continuall necessities.

Gen. 28. 20.

21.

z Philem. 22

Acts 12. 5

a Esay 38. 3. 5

b Psal 122. 57

c Prou. 30. 8

d 1 Tim. 4. 5

e Psal. 145. 35

16

Q. What is the fifth Petition?

A. Forgiue vs our trespasses as wee
forgiue them that trespass against vs.

Q. What asks we in this Petition?

A. That as we who haue but a slender
measure of compassion in vs, doe
f pardon and forgiue in *g* sincerity and
truth, whatsoeuer iniury or detriment
we haue any way receiued by the malice
or offence of any man; so the Lord for
his *h* infinite mercy in Christ Iesus,
would *i* fully pardon and forgiue both
the *k* guiltinesse and *l* punishment of all
our sinnes; and *m* receiue vs graciously
into his fauour.

f Mat. 18. 23

22.

g Mark. 11.

25. 26.

Mat. 6. 14

b Psal. 136. 1. 2

3. &c.

i Psal. 51. 2. 7

k Heb. 9. 14

l Psal. 119. 136

m Hos. 14. 3

Q. What is the sixth Petition?

A. And leade vs not into temptation,

C. 3

but

A Catechisme.

but deliuer vs from all euill.

Q. What aske we in this Petition?

A. That when it pleaseth the Lord
to ⁿ try and proue vs, he would also giue
vs Christian fortitude, that wee ^o faint
not; and when he vseth ^p the flesh, ^q the
world, or ^r the diuell as his instruments,
that he would not giue vs vp to be ^s ouer-
come and carryed as captiues by their
inticements, but would deliuer vs, and
giue an ^t issue with the temptation: that
we may be ^v freed from sinne and death,
from the world and the Deuill, and all
other enemies of our saluation.

ⁿ Gen. 22. I
Deut. 13. I, 2
^o Prou. 3. 11
^p Rom. 7. 23
^q Gen. 39. 7
^r I Pet. 5. 8
^s Rom. 6. 12
13.
^t I Cor. 10
13
^v Psal. 116.
3. 8
Rom. 7. 24

Q. What is the Conclusion of this Prayer?

A. For ^x thine is the kingdome, the
power and the glory, for euer and euer,
Amen.

^x I Chrou. 2.
19. 11. 12

Q. What doth this Conclusion containe?

A. Arguments of assurance to the con-
science of him that prayeth, that he shall
obtaine that which is best for him: for if
the Kingdome be the Lords, then he will
protect vs and doe vs good as subiects:
if the power be his, then he can doe it: if
the ^b glory be his, the for his great names
sake, he will neuer ^c forsake vs; but will
al-

^y Phil. 4. 6. 7.
^z E. od. 2. 24
Deut. 10. 9
Psal. 46. 9. 11.
^a Eph. 3. 20
Psal. 135. 6
^b I Sam. 12
22. 23
^c Iosh 15. 5

A Catechisme.

alwaies ^d doe vs good vnto the end, and ^d Deut. 30.9
in the ^e end: especially seeing his king- ^e Deut. 8.16
dome, power, and glory, are established, ^f Psal. 145.13
and doe continue for all ^f eternity. Euen ^{Iude. 25}
so be it, yea, and so it shall be. ^{Iam. 1.17}

*Q. What if when we pray much wee ob-
taine little, God not seeming to respect our
prayers?*

A. Wee must then ^g repent more ^g Esay 1.16
soundly of those finnes which make the ^{17. 3.}
^h separation between God and vs: for ^h Esay. 59.1
otherwise the Lord is ⁱ nigh to all that ^{2.3}
call vpon him: we must endeavour to pray ⁱ Psal. 145.18
with greater ^k seruency and feeling of ^k Iam. 5.16
our wants, with greater ^l confidence and ^l Heb. 10.22
assurance in the application of the promi- ^{21.}
ses: we must lastly be ^m constant, wrest- ^m Luke. 18
ling as ⁿ Iacob did, with ^o supplications ⁿ I. 2
and teares, till wee obtaine the blessing. ^o Gen. 32.26
^o HoC. 12.4

*Q. What if God in some good measure
satisfie our requests, and answer our prayers
which we make vnto him, by giuing ^p peace
to preserve our hearts in Christ Iesus?* ^p Phil. 4.6.7

A. Then is it our duty to bee humbly ^q 1 Thes. 5
^q thankfull to his Maiesty; especially ^{18.}
seeing we haue no other sacrifice to offer ^q Psal. 116.1
to him: in recompence of all his loue, ^{2.3.}
but the ^r sacrifice of praise, euen the ^r Psal. 116.12
^{13.}

A Catechisme.

1 Hos. 14. 3.

Heb. 13. 15

values of our lips confessing his name.

Q. But why should we be thankfull to God?

1 P. Gal. 10. 3.

1. 2

2 Ephes. 1. 4. 5

2. 8.

3 Gen. 32. 10.

Psal. 8. 4

A. In regard of all his ^v benefits in ^x free mercy bestowed vpon vs, and of our ^y vnworthinesse to receiue the least of them.

Q. What if the Lord humble vs by affliction, and bring vs low by some sharpe aduersitie?

2 Phil. 4. 6. 7

1 Thes. 5. 18

2 Iob. 1. 21

4 Rom. 8. 28

A. We must in ^z all things be thankfull, euen in ^a aduersitie, because ^b all things worke together for good to the that loue God: and though hee enter iato iudgement with vs vpon occasion of some sinne, hee doth but thereby ^c chasten vs, because he will not condemne vs with the world: Yea, he doth so sanctifie afflictions to his children, as that they bring the ^d quiet fruite of righteousness to them that are thereby exercised. ^e To him therefore as is most due, must be rendred all honour, glory, praise and thanksgiuing for euer, *Amen.*

1 Cor. 11

31. 32

2 Heb. 12. 11

2 Rom. 16. 17

2 Pet. 3. 18

1 Ind. vers. 25



A Prayer for the helpe
*and direction of new
beginners.*

O Lord our God, we humbly beseech thee to magnifie thy great mercy in the forgiveness of our manifold and grievous finnes, our foolish noysome and carnall lusts, our wicked and sinfull actions, the continuall infirmities and iniquities of this present life : O Lord, forgive and pardon all these our transgressions, for Iesus Christ his sake, who hath borne the burthen of them for our salvation, and satisfied thy iustice to the uttermost for vs as our surety. Give vs a true and a lively faith, to lay hold vpon the merits and obedience of Christ.

crv.

A Prayer.

crucified, and to apply the same to our soules and consciences, that hee may be indeed vnto vs, wisdom, righteousness, sanctification, and redemption. Giue vnto vs true repentance, and the fruits of it, that wee may haue a comfortable assurance of the forgiveness of all our sinnes past; and that we may finde grace to amend our liues for the time to come. O Lord subdue our sinnes, and breake downe the power of them, that they may not preuaile against vs as they haue done. Make vs more profitable in our place, more circumspect in our whole conuersation, that we may be offensive to none, but that wee may adorne the religion which wee doe profess. Keepe vs from lying, cursing, swearing, slander, railing, and all other distempers of an ill gouerned tongue. Sanctifie vs by thy holy Spirit to the obedience of faith. Let thy word bee a lanterne and

A Prayer.

to our feete, and a light to our steps;
open our vnderstanding that wee
may know thee, and thy will reuea-
led in thy holy word: put thy feare
in our hearts that wee may neuer
fall from thee. Preserve vs from
the temptations of the Diuell, from
the inticements of the world, from
the infinite corruptions of flesh and
blood; as also from idolatries, ma-
lice, pride, couetousnesse, that none
of these worke our destruction.
Vouchsafe O Lord, things honest
and necessary for the supply of pre-
sent wants, by sanctified and lawfull
meanes, that we may haue sufficien-
cy, without intangling our selues
wilfully in the snares of this world:
giue vs grace in all things to keepe
a good conscience, and constantly to
serue thee in the exercises of
religion, in the duties of loue to our
brethren, in the workes of our cal-
ling, and in personall sanctimony,
and in the spirituall conflict against
sinne

A Prayer.

sinne and Sathan, the flesh and the world, and all the enemies of our saluation. Make vs willingly and cheerefully obedient to our gouernours, specially to the Kings Maiestie, in all humiliry and loyalty, whom wee beseech thee to blesse, with our Noble Queene, and the Royall Seed, with graces needfull for so high a Calling, and with graces effectuell to their saluation. Make vs patient in all afflictions, prosperous in our godly studies, endeauours, and affaires, and vnfaignedly thankfull to thy Maiesty for all corporall and spirituall blessings, daily multiplied and renewed; and neuer forgetfull of thine instruments whom thou imployest for our good. Thou art our God for euer and euer, be thou our guide vnto the death. Comfort all our afflicted brethren, be good to all that are vpright and true-hearted, as wee wish to our owne soules, giue an
issue

A Prayer.

Issue out of all temptations, perfect
thy strength in our weaknesse: let
thy Sabbaths be our delight, let thy
promises be our stay and comfort in
these conflicting daies of sin. Lord
sanctifie vs throughout, accomplish
the good worke which thou hast
begun in vs, scale vs vp to the day of
redemption, prepare vs for thine
everlasting kingdom: Set thy hedge
about vs and al that we haue, let not
Sathan breake in vpon vs, let not vs
breake out from thee. Finally, let vs
so liue in thy feare, that we may dye
in thy fauour; and being faithfull
vnto the death, we may receiue the
crowne of life by the merits and
obedience of our Redeemer Iesus
Christ: in whose name wee further
call vpon thee, as he himselfe hath
taught vs, *Our Father which art in
heauen, &c.*

FINIS.

A Prayer.

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FINIS.